4; Schram M-5 (1911-1922) 1957 AE9 Monguor AE9

The colonization of Huang-chung started between 121 and 119 B.C. with the transportation of Chinese families from central China, and criminals released from jail (*Annals* of Hsining, ch. 30, p. 2*b*). In A.D. 9 the colonization system was developed on a larger scale in the same way. In A.D. 132 (*Annals*, ch. 30, p. 9) after five new colonies were established, the total number reached only ten. Intermittently, new families and criminals had to be sent to replace those who died or ran away (*Annals*, ch. 30, p. 9*b*). In A.D. 220, after three centuries, the originally walled, small garrison of Hsining was expanded by the building of three new cities, on three sides of it (*Annals*, ch. 30, p. 13*a*). For the first time, Hsining started to become a real city, the only one in the whole country.

It is tempting to suppose that, at the time of the expansion of the city, the temple of the "Earth Tower" might have been built, for it could easily have been protected by the garrison troops who farmed the fields around it. On the other hand, it is an historical fact that Buddhism already had a firm toehold in China in the second half of the second century A.D. It seems possible that among these colonists some might have been professing Buddhists when they arrived in Huang-chung, because Buddhism was the religion of the people. If so, Buddhism might have been imported by the colonists and practiced among them during the second century A.D. However, another possibility is not precluded. Monks who were attendants for the early translators of Buddhist texts (A.D. 148) might have settled in the emporium of Liang-chou, diffusing Buddhism as monks used to do in the oasis cities of Turkistan. Some among them might have tried to go to Hsining to spread Buddhism, after the city had been built and relative security provided. However, no historical data are available to support either of these two suppositions.

More can hardly be said about the diffusion of Buddhism in Huang-chung during the first three centuries of our era, because of the lack of historical data.

## WAS BUDDHISM SPREAD BY HSIEN-PI TRIBES?

The region of Huang-chung, and its neighboring countries, upset during the second and third centuries by three noticeable invasions of Hsien-pi tribes which settled in the country, driving out the larger Tibetan

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border a third colony from the 'Far West,' this time located in modern Kansu. In the list of Hsien dependent on the prefecture of Chang-Yeh we have Li-Chien-Hsien. . . . It is tempting to see in the name of this administrative subdivision of a western Chinese province a variant transcription . . . which is one of the names under which the Roman Orient was known to the Chinese of the Han dynasty. . . . The name of the little Chinese city on the desert road to the West, would indicate that an important Western community must have sent out its sons to the distant land of the Seres to imprint the name of the metropolis on an outpost of the Han Empire." See also M. Medard, Ta-Ts'in, Province romaine en Asie, *Journal de Pékin*, 141 *et. sq.*, 1936.

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4: Schram M-S (1911-1922) 1957 AE9 Monguor AE9

products and animals for trading. All year long the 792
silence of the holy places was disturbed by the coming 175
and going of caravans of donkeys carrying grain to the 651
oil and grain mills, and returning with flour and oil 427
which was measured with the usual rumble of noise and cries. Throughout the year, groups of subjects never failed to become involved in trials, defending their rights by roaring and crying with vehemence and passion at the court of lamas. Punishments were meted out with ruthless severity, so that cries and screams could be heard throughout the entire monastery—whetting the curiosity and disturbing the meditation of the monks.

The interest of the subjects was centered only on the 175
monastery. There was no need for them to go to the 633
city, since the necessities of life could be secured at the 792
monastery fairs and nobody cared for the Chinese officials, the lamas being their legal officials. Many, many people had never seen or entered a city. The monasteries and their subjects lived their own life, in their own orbit, alien to the city, just as if Chinese officials did not exist.

These conditions changed after 1723 when the lamas lost their privileges and the country developed economically. From that time on the city became the center of the economic, civil, and administrative life; before that time, it had been primarily a military center, engrossed in the protection of the country.

What was the social position of the subjects of the 175
lama institutions before 1723? It seems that religion 792
must have been a subsidiary and not a primary motive 571
for becoming subjects of the lamas, because all of them were spurred by the hope of earning a better living under the lama regime than under the regimes of the Chinese officials or the Monguor T'u-ssu. Having been driven out of their territories by marauding Mongols, they may have hoped to find a peaceful country within the frontier zone of China, on the domains of the lamas. Being groups or tribes, or single families of destitute people, they were happy to submit to lama chiefs, and they were thankful to them for being accepted as their subjects. They did not lay claim to any rights, and the lamas did not consider that they were entitled to any, because they had achieved nothing that could have supported such claims. In this way the lamas strove to make their domains more and more productive, and were only concerned with the duties to be imposed on the subjects, without paying any attention whatever to rights they might have claimed.

The subjects were all on the same social level; there 175
was no more question of nobles and commoners among 565
them. They were all equally subject to taxes and cor- 792
vées, and all of them were tenants of the fields of the lamas. They enjoyed the rights to live, to till the soil, and to consume the surplus of their labor. Since the lamas never sold their fields, the subjects had no opportunity to become proprietors of the soil, as was the

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5:Schram M-5 (1911-1922)1961 AE9 Monguor AE9

noting a date that on account of the small population and the extent of the uncultivated land, the Monguors had been ordered to abandon the cultivated land around the cities and fortresses, which would be assigned to artisans and traders and soldiers, and to move to the uncultivated areas they controlled during the Yuan time.

This important note hints at the purpose of the Ming to found Chinese colonies, and suggests that the soldiers had to till the soil and provide for their subsistence. This is the time honored policy of China, practiced since 118 B.C. by Ho Ch'u-ping in Hsining.

Necessarily more civil and military officials had arrived and new administrative organs had to be created, since the establishment in 1378 of the exchange bureau of tea against horses. More troops, traders, and artisans had flooded into the city, and in 1380 more Tibetan tribes had surrendered. Houses and shops had to be built, caravansaries for Tibetans, arsenals and barracks. Taxes had to be collected, disturbances prevented, justice dispensed, and the city defended. It was plain that Hsining had been chosen to become the pivot of the civil and military administration of entire Huangchung.

In 1387 T'u-ssu T'o-erh-chih-shih-chieh, after his return from the expedition in Liaotung, induced the rebel chiliarch A-pu-ti to surrender, and T'u-ssu Ch'i Kung-k'o hsing-ch'i again induced the Tibetan I-lin-cheng-pen (*Annals of Hsining* 31: 10*b*) and the turbulent Ch'i Chih-hsun to surrender. However, he must not have succeeded in his efforts with Ch'i Chih-hsun because the turbulent Mongol, in 1392, participated in the troubles in Han Tun (Tunhuang) (*Annals* of Kansu 46: 25*b*).

In 1388 at the time the army of the Mongol Emperor T'o-ku ssu had been defeated by the Ming, 200,000 of his soldiers had surrendered and only 40,000 had fled in various directions with the emperor, whose power was completely discredited in the eyes of his officers. He was strangled by one of them in 1388.[73]

In 1391 T'u-ssu T'o-erh-chih-shih-chieh was sent to the commandery of Kanchow and was soon called back to Hsining to fight the Tibetan A-li-ta-ah-su. T'u-ssu Kan was ordered to join the expedition of General Sung Sheng at Ha mu li (*Annals* of Kansu 46: 2*b*; 42: 50*b*).

T'u-ssu T'o erh-chih-shih-chieh died in 1392. He had accumulated thirteen merits during his lifetime and died discharging his office. His son Tuan Chou succeeded his father in 1396 (*Annals* of Hsining 31: 10*b*; 27: 9*b*; 24: 7*b*; 27: 9*b*; *Annals* of Kansu 46: 35*b*).

In 1392, t'u-ssu Wang was ordered to follow General Lan Yu, pursuing the turbulent Ch'i Chih-hsun, who at that time was in the region of Han Tun (Tunhuang). On the arrival of Lan Yu most of his tribes fled and were pursued as far as the region of Kokonor. Many were captured with a large number of their cattle.

[73] Pokotilov, *op. cit.*, 13.

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